

# The Social Science Bulletin

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MISSISSIPPI STATE COLLEGE

*The Social Science Research Center*

# THE "CULTURAL" AND THE "SPECIALIZED"-

## An Inquiry into Academic Interrelationships

NOTE: The papers that follow were prepared for a forum held by the faculty of Mississippi State College on April 7, 1952 to discuss the question, "Is there a necessary interdependence between the specialized and the general cultural disciplines which it is the duty of the College to emphasize and support?" The moderator was Peyton W. Williams, and the panel included Robert Holland, Carlton Ragland, A. G. Holmes, Benjamin Wofford, Igell Behr, and Fred Neal.

### MAN AND THE "LAW FOR THING"

by

Robert B. Holland  
Department of English

A certain transcendental American lady once in a philosophical conversation cried "I accept the universe!" To which Thomas Carlyle replied, "By Gad, you'd better." That story seems to have point here tonight. For in a technical college, the teacher of the humanities disciplines, observing the trend toward narrowness of technical specialization, feels after repeated frustrations that he might as well, by Gad, accept the universe, and stop fighting what seems to be a losing battle. Especially in a land grant college, the teacher of most of the cultural subjects looks about him at the ruin of his expectations and feels with Shelley that "The lone and the level sands stretch far away." It seems to me that there is some justification for his attitude. For is it not a fault, and a grave fault, of Mississippi State College, if we send the technical student forth from this institution little better equipped, outside of his major field, than when he came to us? I believe that our proposition tonight is true: that there IS a necessary interdependence between the specialized and the general cultural disciplines which it is the duty of the college to emphasize and support. I believe further that Mississippi State College (and this applies to the majority of land grant colleges) is partially failing in its primary function, which is, to quote the Morrill Act of 1862, to teach, "without excluding the other scientific and classical studies...such branches of learning as are related to agricultural and mechanic arts...in order to promote the liberal and practical education of the industrial classes...." Note the word "liberal" here: the "liberal and practical education of the industrial classes...." Times have changed, and we cannot always rely on a hundred-year-old act to guide us. I quote from the Morrill Act merely as answer to occasional references to it as an act concerned only with technical training.

Since one of the difficulties of discussions is a lack of agreement on definitions of terms, I should like to make clear what I mean by certain terms I am using. By a specialized discipline I mean a technical, scientific, utilitarian one, such as soil management, chemistry, and aerodynamics. By the general cultural, or humanistic, discipline I mean such studies as literature, art, history, and philosophy. The difference is that which lies between physical phenomena and the spirit of man, between the purely practical pursuits of life and the ethical, moral, social, and esthetic texture of experience. These definitions are, of course, arbitrary; I do not submit them as exclusive or final. The purpose of my definitions is to make clear my position.

I base my position on certain premises:

1. That the function of a college, land grant or other, is not only to equip a student for a trade, but to equip him also for an understanding of himself, his heritage, and the historical, ethical, esthetic texture of his universe; to equip him to use his trade or profession or his mastered techniques for ends

beyond themselves; to equip him, as Dr. Rhodes in his Scholarship Day address phrased it, for "the largeness and beauty of the intellectual life."

2. That the mastery of a technical profession is not sufficient to make of a man a valuable citizen of a narrowing world or of the democratic United States; and that such a mastery is not sufficient to bring a man understanding or the richest happiness in any world at any time.

3. That the college which operates outside these premises is falling short of its highest calling, and of its duty to its students and to the people who support it.

The tragically restricted outlook of a broad segment of student thought is displayed in freshman themes on subjects relating to a student's purposes in college. All too often the freshman looks on college as merely a training ground for a better-paying job, as a purely practical prelude to materialistic success in the world. The defender of the humanities, or general cultural discipline, has many answers to that attitude. One answer concerns the priceless value of knowledge in itself. Another concerns the very vital sociological problem of our future culture as to what we will do with our leisure time. But for lack of time, I shall stress only one point here; and I choose this point for stress because of the urgency and immediacy of its nature. And that is the growing specter of the tyranny over men's minds which has risen in our century and which takes its most powerful and ominous form in Soviet Communism. A nation is not merely a conglomerate of physical phenomena and material appliances. A nation is an organism, and like other organisms it is subject to the pressures of its environment. And the environment which America, along with other relatively free countries, faces today is one in which Communist materialistic philosophy is triumphant in great segments of the world. This philosophy is a combination of materialism and force, deriving from the Marxian concept of historic inevitability and class struggle. It is a philosophy stripped of the liberating doctrine of free will, of the fruits of the intellectual heritage of our Western world; it holds in derision the abstractions, visions, and spiritual greatness of the Grecian and Christian past of which we are products. It is a materialistic force. Facing this force, are we to sink to its level? Are we to continue our trend toward pure utility—or are we to oppose to this materialism not only a great counterforce of materialism (greater ships, more speedy planes, more destructive bombs, better K-rations) but also the imponderable spiritual power which comes from a knowledge of and respect for our most profound ideals and values, what Professor Buck has called the Golden Thread of philosophical and esthetic culture which runs from Buddha and Homer and Plato to Whitehead and John Dewey? It seems to me that we must certainly take the second alternative, that we must nurture our great heritage, for through it alone can our final triumph be assured. And the only way to nurture this heritage is to make it known to our students, who in time will hold the fate of the liberal world in their hands.

Finally, I should like to support my statement that Mississippi State College is not giving to certain of its students the kind of education I have held to be essential to personal enrichment and cultural survival.

We all take it for granted that Mississippi State College is to train its technical students primarily in their technical fields, and that most of a student's time, in engineering and agriculture for instance, must be given to his field. But I believe that EVERY student at this college should not only be allowed but required to pursue a reasonably proportional course of studies which leads him to some awareness of the values which we have discussed; that EVERY student should be guided in certain studies which concern themselves with value judgments concerning the ethical, moral, esthetic, and philosophical ends of man. I believe it to be indefensible that agricultural students at Mississippi State College CAN and MAY graduate without any firsthand knowledge of the literature of their own country, of the literature of England, Germany, or Greece, without one course in art, in philosophy, in comparative religion, in history and government (with some exceptions) beyond the 3-hour survey level. Such is our situation here. In the School of Engineering, again according to the late catalog, the situation is similar, except that the student is required to take an additional 3-hour course in World Civilization in his sophomore year. I have excluded here any consideration of the often required courses in Agricultural Journalism, Speech, and Business Correspondence, since they are hardly to be called humanistic or cultural courses, though taught by the Department of English. Many will answer in justification of our situation that all students are allowed certain electives.

But how free is the student's choice? A look at the catalog will show that agricultural students are given a list of preferred electives, and that in few cases do the preferred lists include courses which we could call humanistic or cultural. In the School of Engineering, a student may, if he is majoring in Electrical Engineering, elect a course in World Literature. Majors in Aeronautical Engineering and Agricultural Engineering may not do that. Engineering students who are also advanced ROTC students are limited in electives to the military field. But all this may be seen in the catalog.

All this means that our future leaders are, many of them, graduating from Mississippi State College with merely a meager, if any, knowledge of Whitman, Faulkner, Emerson, Platteau, Goethe, Milton, Shakespeare, the great religious leaders, the great philosophers, the great musical composers- the list of omissions should, I think, stagger our belief.

The particular irony of the situation is that practically everyone I have talked to on this subject, in the cultural disciplines and in the technical, agrees that the picture is dark, agrees that there should be a change. I am aware of the many obstacles to change (the widening of technical knowledge, the pressure of competition), but I wonder if it is not partly a case of keeping our right hand in ignorance of what our left is doing?

One hundred and five years ago Emerson wrote:

There are two laws discrete,  
Not reconciled,--  
Law for man, and law for thing;  
The last builds town and fleet,  
But it runs wild,  
And doth the man unking.

The law for thing is indeed our specialty here. All honor to it. But may we not ask ourselves: Does not the law for thing run wild, does it not too often unking the man? Are we truly supporting this necessary interdependence between the technical and the humanistic disciplines on which the wisdom of man is built?

#### THE DIFFICULTIES IN THE WAY

by

Lyell Behr  
Department of Chemistry

Many critics of higher education feel that colleges are turning out graduates, particularly from technical schools, whose education is badly one-sided. Such critics feel that the needs of the student and society are poorly served by the intensified technical curricula common in most schools. On the other hand, those in charge of technical curricula feel that they must use nearly all the available time in order to produce graduates who are adequately trained in their selected profession. A compromise solution which appears to please everybody except the students is to lengthen the time required for graduation to five years. This solution is currently being tried at the University of Minnesota in the Institute of Technology. Since only the bachelor's degree is awarded for successfully completing curricula in the Institute, objections have been made on the basis that it is unfair to require an extra year. The plan has also been criticized in that it cuts one year from the earning power of graduates of these schools. At any rate, it is doubtful that this solution is generally applicable.

What should the college teach the student? If we really are educating our students, upon graduation they should have (1) a degree of professional competence, (2) some understanding of natural and human behavior, (3) a knowledge of the humanities-our heritage in the arts. A specific course can not always be assigned to one of these categories, for it would depend upon the students' ultimate aim. In general, the meaning of "professional" is obvious. However, although one may not think of it as such, there is no question but that a knowledge of English communication is a professional necessity. It is a fact that, in the field of chemistry, graduates are most often criticized for lack of ability

to write. Similarly, a reading knowledge of a foreign language or languages is indispensable in many fields of endeavor.

The second requirement I have mentioned requires some explanation. Such courses as history and sociology are important in the individuals understanding of human behavior and of world events, which is everybody's business nowadays. Chemistry, physics, and biology on the other hand help him to understand natural phenomena. Perhaps my scientific training prejudices me, but I feel that some understanding of natural phenomena should be possessed by everyone claiming to be educated. A person has no intellectual curiosity who does not wonder why a light appears when he pushes a button, why the wind blows, why a storm appears when he uses a soap in hard water, and a thousand other things he encounters every day.

However, it is the third category which we are considering tonight. If we assume that courses in the humanities are desirable for all college students, some problems arise. One is how to find time to include such courses. One solution - the five-year course - has been mentioned already. An obvious alternative possibility is to reduce the number of technical courses. I feel that this can be done without reducing the technical ability of our graduates appreciably, but it requires some help from the grade and high schools. Our freshmen are poorly prepared, and we find ourselves teaching them material they should have learned in high school. This lagging behind continues through the four years of college. Another point is that college curricula often require too many specialized courses. I think everybody here has had courses in college which purported to be professional and which have been of no value to him in that way.

A second difficulty in the introduction of more humanistic courses is to convince the student that they are desirable. I think we can do this by pointing out the entertainment value in, for example, reading good books or listening to good music. All of us have encountered people who have complained about being bored or having nothing to do. To a person who has interest in literature and music, such boredom is unlikely, for with well-stocked libraries common and radios and phonographs everywhere, it almost requires an effort to be bored.

It is obvious that the object of courses in humanistic studies should be to engender an interest and desire in the student such that it will continue after graduation. What sort of course can be expected best to arouse such interest? For nearly all students, I should say a general course in the humanities would be best. To limit a course to some particular segment does not give the student (and us) a fair chance. It is very possible that a person might like music and not like English literature. I for one don't think this is bad. It is unreasonable to expect everyone to like the same things, and the student should have as many contacts as possible with the various aspects of humanism. For the student who already feels he knows what he likes, more specialized courses should be provided.

As a final remark, I should like to say something about what colleges should not be expected to do. In recent months, I have seen and heard numerous suggestions as to what courses colleges should require. Some which I have seen recommended are: Russian history, Chinese history, geography, law, religion, marriage, and nutrition. Regardless of the merits of such courses in the curriculum, if all of them were accepted (and there have been others suggested), about 7 or 8 years would be required to earn a bachelor's degree.

The most nearly undeserved of all the criticisms made concerning the colleges (and the schools) is that we are not teaching manners and morals. There is no doubt that colleges can smooth up the rough edges, but the fundamentals should be taught by the family. It is unreasonable to expect a school or college to take Junior, who has been spoiled and pampered for 17 years, and make an adult out of him in four years (not including summers and week-ends). It is equally unreasonable to expect us to make a genius out of a merman or do much of anything with someone who is so tied to the apron strings that he has to go home every weekend.

## THE ENGINEER'S VIEWPOINT

by  
A. G. Holmes  
Head, Dept. of Mechanical Engineering

When I was invited to participate in this forum, it was understood that I could approach the subject from the point of view of the mechanical engineer. Mechanical Engineering has no unique educational problems, for regardless of what one may think, Mechanical Engineers are still people.

The functions of the mechanical engineer, simply stated, are to design, develop, test, manufacture, and operate machines. The job is specific, the responsibilities may become heavy because of the element of profit.

Each invention or improvement is the result of imagination. The basic types of machines were the product of the stereotyped minds for this work was done by philosophers, doctors, lawyers, preachers, teachers, instrument makers and the untutored. This was possible because many of the basic laws of terrestrial mechanics are understood instinctively though one may not be able to explain them. Mechanical Engineers became necessary only after the machines were required in quantity.

We need to learn more of the fundamental truths - spiritual and material - but the inclination is to teach more details in more courses. Fragmentation is the result of a destructive process and an examination of several fragments cannot give one a comprehension of the whole. A regrouping to restore sustenance seems necessary but is doubtless beyond our moral and intellectual powers to accomplish. For men are like prairie dogs - the extent of their knowledge is limited by the safe distance from their refuge.

The principal divisions of engineering have always had objectives of limited scope. However, the effects of attrition are visible and one can only wonder how long the profession can maintain its coherence.

There are men who constantly regret their inability to bring to fruition all their ideas. There are others who are content to help. The general effect is the requirement of a wide diversity of interests and of scientific, business, and professional abilities.

The average engineer is pragmatic - this characteristic is demanded and expected in the execution of his job. He works with material things to produce something of material benefit. He must work constantly to demonstrate improving professional competency. He has little time for frivolity and many young men unfortunately include cultural subjects in that category.

Soon after the Merrill Act was passed, many states attached the land grant colleges to the universities. This action in several cases turned out to be seed that fell on fertile ground to perish in the frigid atmosphere of cultured disapproval. Some states then established separate land grant colleges with the specific purpose of educating to improve the economic status of a large class of people. These new colleges did not arbitrarily deny students the opportunity to take some of the cultural courses for it was evident then and still is that many college students need to acquire some polish. The acquisition of polish or culture seems to be a fundamental need, sometimes more important than bread. There are individuals who deny the benefits of culture and want only the most practical of courses. There are individuals who from infancy have been steeped in a cultured atmosphere and are glad to escape to the pragmatic.

We have curricula in engineering which serve to establish a rational approach to the attainment of a professional goal. These approaches are by demand of industry which uses them for preliminary placement of graduates. Promotions may result in complete departure from the line of approach. These departures

result from a showing of professional competence, of a desirable personality and of character.

I believe that on the average, engineering and science students obtain an excellent education. This is true not because of the courses they take, so much as in the use they make of reading and writing, and the fundamental laws of mathematics, chemistry, and physics applied to analysis and to numerical solutions of practical problems.

In 1944, the engineering school revised its curricula and each department tried to include approximately thirty semester hours in what was called the socio-humanistic stem. We asked that History, English, Economics and Government provide new courses for engineers. We got them. We also got complaints from our students at their having to take these courses. We heard compliments about the courses from some of the students who previously had complained. Circumstances destroyed this approach which was considered the rational means of providing the engineering student with at least a taste of some cultural subjects.

It is questionable whether the so-called rational approach to cultural education as established some years ago is effective or ever can be. Psychologists have learned that when babies are placed unsupervised in the presence of a variety of foods that each will eat of that food which satisfies a deficiency in the quantity desired and feel no ill effects. Could we then place before our students significant groups of cultural courses including those which will help in deportment and social graces and let each pick a group which appeals to his taste?

Engineers have been told many times by those who teach cultural courses - "You teach young men how to make a living. Let us have them a part of the time and we will teach them how to live." The obvious question is "when" and the answer should be - "in their old age". Darwin wrote in his old age that he regretted his neglecting to read the classics during his active lifetime and that he believed he had suffered morally for the neglect. But, if Darwin had tried to do both, it's possible he would never have attained to renown as a scientist. Again, you say - "teach men how to live, how to use their leisure". There are some men so intensely interested in their professional work that such courses are diverting rather than stimulating. Further, is it possible for any large part of the population of a dynamic democracy to indulge in a feeling for leisure? If such should occur, would the democracy continue to be dynamic or even a democracy?

If a man reads books for the purpose of improving his competence as a scholar, does that in itself make him competent also to say - "do this and learn to live"?

Does not the student of literature know more of the remote past than of the near past? Is the historian so busy reading and recording that he has little time to consider the present and very little to interpret the past? Can the student of government make heads or tails of what's going on?

I would like to see a closely coordinated group of courses which would gather the significant facts of history and the significant literature for the purpose of defining the important steps which have been taken by the human race. Why are these steps taken and what have been the moral, ethical and esthetic effects on their descendants? Where were the false steps? Can their effects be repaired? Can the effective memory of the human race be extended beyond the length of one generation?

It seems to me our purpose in educating young men and women is: (1) to help them acquire these graces which will make them readily acceptable to those with whom they will associate; (2) to influence them to grow morally and intellectually; to give them a feeling of competence by insisting that their work reflect accuracy in expression and in execution; and judgment in analyzing related facts as evidenced by reasonable conclusions.

(Continued on Page 12)

# Population Changes in Mississippi, 1940-1950:

## Social and Economic Implications

NOTE: The final spring meeting of the Social Science Research Seminar was held on April 30 at 3:00 p.m. in the library auditorium. Dr. Ben Wofford served as moderator of the panel, which included Dr. Harold A. Pedersen, Mr. H. P. Todd, and Mr. W. E. Christian. The papers read at this seminar are printed below.

### SOME SOCIAL IMPLICATIONS

by

Harold A. Pedersen  
Division of Sociology and Rural Life

In the brief time allotted to me in this paper, it will be possible only to call attention to some of the problems of a social nature which may result from the population trends observed in the past decade. The most significant factor observed in the period 1940-1950 is the high rate of migration. The extent of this migration can be roughly computed by comparing the 1940 population with that of 1950, which gives us a loss of nearly 5,000 persons during the decade.

This, however, is only part of the story. There were roughly 600,000 babies born to residents of the state and only 200,000 deaths. The excess of births over deaths leaves a natural increase of 400,000 persons. Migration, therefore, drained off during the decade a population group equal to the increase plus the loss in population.

The remainder of this discussion will concern itself with the differential rates of migration from various population groups within the state. The differentials to be discussed are: (1) geographical differences, (2) residential differences, (3) racial differences and (4) age differences in the rate of migration.

Turning to the discussion of geographical differences, the state can be divided into a northern and southern sub-region using the northern boundary of the counties including Vicksburg, Jackson and Meridian as a division. With the exception of Jefferson County all counties which experienced losses of 15 per cent or more in total population lie north of this line. There were 11 counties in this group. Thirty-seven counties experienced losses of 5 to 15 per cent and 27 of these lie north of this division line. At the other extreme, only 13 counties experienced gains of 5 per cent or more and 10 of the 13 lie south of the Vicksburg-Meridian-Jackson line. The southern 36 counties as a group experienced a net gain whereas the northern 46 counties experienced a net loss. The rate of gain for individual counties is closely related to the presence or absence of urban centers in the county.

The second major differential in migration rates is the residential differences in migration. The urban population of the state increased by 38 per cent while the rural population lost 10 per cent. The farm population which is included in the rural lost 21.6 per cent.

Considering the urban territory by size of center, the large cities with 25,000 or more persons gained 170 per cent during the decade. Intermediate cities ranging in size from 10,000 to 25,000 lost 12 per cent which was largely due to the fact that 4 cities increased to over 25,000 persons, and hence, dropped out of the category. Places of 5,000 and 10,000 increased 22 per cent and places of 2,500 to 5,000 increased 4 per cent.

When the residential differences are related to observed replacement rates for the urban and rural areas in Mississippi, it becomes apparent that the greater urban increase is largely the result of migration from farms to cities. Using the replacement level observed in 1940, urban population should have decreased about 10 per cent and the farm population should have increased nearly 30 per cent. The observed rates of change are the reverse of the expected since urban population gained 36 per cent and the farm population lost over 20 per cent. In terms of absolute numbers, urban centers increased by 160,000 persons and farm areas lost 303,000 persons.

The evidence points to the fact that the 400,000 migrants from the state were drawn originally from the rural population and primarily from the farm group. This means that over a half-million persons or a group equal to one-half of the present farm population in the state left Mississippi farms during the 10-year period. Some have gone to replace migrants leaving Mississippi cities for other states. Others have migrated from rural areas in Mississippi to urban centers and rural areas of other states.

The geographical and residential differences in migration noted aggravate the problems associated with industrial development and urban expansion in the state. These problems have two facets and Mississippi affords opportunity for research in both respects.

The donor area must learn to live without the migrant peoples. In areas such as Mississippi which have suffered from intense population pressure, migration may relieve the situation and result in raised levels of living for the area. This assumption which has more or less popular support has been questioned continuously by demographers and seems to have little basis in fact from the standpoint of world population. The question—"does migration from a rural area result in a more equitable distribution of the land resources?"—is a significant research problem dealing with the social aspects of population trends.

The other facet of the problems associated with geographical and residential migration differentials is the adjustment of migrants to new jobs and new living conditions. Industrial employment and urban life is different from farm work and farm living. What happens when the farm boy—or the farm girl—moves to the city? There is some precedent for assessing the potential problems of the new urban and industrial areas. Does this then mean that there is in store for Mississippi, and for the South in general, a period of industrial strife such as characterized the industrial Northeast a generation ago? Studies in industrial relations could answer this question and probably circumvent some of the problems of adjustment. The problem of urban and industrial adjustment of Mississippi people, however, is primarily the concern of other regions and other states than our own, since the bulk of the migrants have left the state.

The only indication available at present of the racial differentials in migration is the distribution of the population in the state by the racial dichotomy of white and non-white. In 1940, 50.8 per cent of the total population in the state were white and in 1950 the proportion had increased to 56.5. This was to be expected since the non-white population group is predominately a rural population group and as observed earlier it was the rural population which contributed most to the migratory stream. If the non-white had contributed even their proportionate share of migrants from rural areas, the state would have experienced a decrease in relative importance of the non-white population group in the state. The evidence indicates that the non-white population contributed proportionately more migrants than their relative importance in the state would warrant. Preliminary releases by the census indicate that the Delta Counties have experienced excessive losses of non-white population.

The preponderance of non-white persons among migrants may well serve to relieve some of the pressures, both emotional and economic, which are an outgrowth of the biracial mess in the state. In any situation involving the subordination of one

group and the superordination of another, the strictures imposed by the superordinate group may well be tempered when and if the superordinate group becomes numerically superior. The state today is faced with high expenditures to equalize educational facilities between races. If the preponderance of non-white migrants continues to characterize the migration from the state the equalization bill will be reduced materially. The fear of being over-run and crowded out will likewise be lessened and may well serve to relieve some of the tensions which have characterized Negro-white relations in the past.

Finally, turning to a consideration of age distribution of migrants, preliminary releases give the age distribution for the state by 10-year groups. This is not as refined a breakdown as would be desirable for a discussion of age differentials in migration but it will serve to point up some of the important differences. The highest rate of migration was from farm areas. The farm population experienced a net loss of slightly more than 300,000 persons, or over 20 per cent. The age group 15 to 24 years lost 36 per cent and the age group 25 to 34 lost 39 per cent. The remaining age groups are below or equal to the loss of the total population. Only the persons 65 years old or over increased in the state's farm population. In the two age categories which constitute the most productive labor force in the state, a larger proportion migrated than was the case for the total population.

The comparative figures with respect to age of migrants have three important implications. The first and most obvious is that farm areas in the state will have to find ways and means to maintain production despite labor scarcity. Farm operators even though financially able to retire may find it impossible to retire because there are no sons to take over and/or no buyers for the property. A second less obvious result, though no less significant, is that there will be a scarcity of babies in the state during the next ten years. Urban areas, characteristically, do not replace themselves and if the young people are leaving farms and moving to urban centers they will probably fall into the same pattern of behavior. The smaller contingent of young people on farms will not be able to maintain the high replacement rates of the past decade. Finally, the only age group which experienced a net gain during the decade was the group over 65 years old. This group increased in relative importance both in farm and in non-farm and urban areas. This phenomenon will have important bearing on the Social Security and Welfare programs in the State.

The preceding discussion has by no means been exhaustive of all the social implications of population changes in the state. Rather it has sought to highlight just a few in order to stimulate an interest in further investigation of demographic phenomenon.

#### SOME ECONOMIC FACTORS

by

H. P. Todd

Mississippi Agricultural Experiment Station

Mississippi population was 8,850 (including that of the Alabama area) in 1800; 827,922 in 1870; and 2,178,914 in 1950. The gain was 58.8 percent from 1880 to 1910, but only 21.2 percent from 1910 to 1950, and there were small declines in the decades 1910-20 and 1940-50.

Until 1910, practically every county had a regular increase in population. The main primary economic factors influencing the increase were the expansion of cotton acreage; lumbering, followed by farming of cutover lands; the development of railroads, Gulf ports, and other transportation facilities; increasing security from Mississippi River floods in the Delta; and, especially after 1900, the drainage of wet lands by canals in the Delta and in counties like Lee.

The 1910 Census reported a sharp decrease in the population of five River counties from Warren south. This decrease was caused by a mass exodus from those counties, and a decrease in cotton acreage, after boll weevils invaded these counties beginning in 1907. In the next decade, more than forty counties had important declines, mainly for the same reason and also because of new opportunities for migration from eroded lands to the Delta, to cutover pine lands, and to northern industrial centers. Thus, while cotton acreage decreased in many counties after 1910, it increased until 1930 in the Delta and in most areas where virgin timber was removed; with corresponding population changes.

A number of counties have a smaller population than in 1880. For example, Claiborne, Jefferson, Wilkinson, Benton, Marshall, Tate, Issaquena, and Neshoba. The decline has been associated with decreased employment in cotton fields and little local employment in manufacturing. On the other hand, some counties have several times as many people as in 1880. For example, in round thousands for 1880 and 1950, Bolivar 19 and 63, Sunflower 5 and 56, Washington 27 and 71, Quitman 1 and 26, Lauderdale 22 and 64, Neshoba 9 and 26, Coahoma 14 and 49, Lincoln 14 and 28, Jones 4 and 57, and Harrison 8 and 84. Hinds, through growth of Jackson, has a much larger population. In 1890 the area now included in fifteen southeast longleaf pine counties had 94,000, in 1950 they had 389,000. In 1890 ten Delta counties had 153,000, in 1950 they had 405,000.

The expansion of cotton production everywhere came to a stop, with acreage restrictions, in the early 1930's. Bolivar county lost population in the 1930's and the Delta lost heavily in the farm population by 1950. In the State, from 1930 to 1950, farm tenants decreased from 225,617 to 129,821; farm owner families increased from 87,046 to 121,562; so that all farm families decreased from 312,663 to 251,383. But the farm work force decreased much more: the 1950 Census reported that 30 percent of all farm families had more income from other sources than the gross amount of their farm marketings, a large part of the "other income" being from nonfarm work.

In the twenty years white farm families decreased only 1,481, but Negro families decreased from 183,000 to 123,000. White farm families were 47.7 percent of the total in 1920 and 54.5 percent in 1950. In the last decade State white population increased 82,102, but Negroes decreased 86,984. However, the decrease in the Negro farm population was several times as many as the total State decrease in Negroes. Negroes are moving to cities, in this state as elsewhere.

In the last decade the rural-farm population decreased from 1,400,000 to 1,097,000 or to 50.4 percent of the total. The increase in the nonfarm population lacked only about 5,000 of being equal to the decline in the rural-farm population. So long as the per capital income of farm people is of the order of \$400 and that of city people is of the order of \$1,000, and more in Northern cities, the disparity will tend to bring about migration from farms.

Although there are now far fewer farm workers, total output from Mississippi farms has considerably increased in the last twenty years. The greater productivity per worker is obtained by mechanization, by changing to less labor-intensive enterprises, by greater use of fertilizers and the many new and effective pesticides, and medicines, by arranging year-round productive employment, and by generally better management. Agricultural authorities believe that still greater productivity is possible; that in many counties farm output can be doubled or tripled so that farmers may earn incomes equal to those of their counterparts in cities, as indeed many farmers are already doing. Thus, and also by development of industrial employment for part-time workers, the rural population may be stabilized, though probably at lower numbers in many counties.

In the last decade, only 6 counties of the northern 46 gained population-- the gain was 10,799; while the other 40 lost 96,363. Eighteen of the south 36 counties lost a total of 25,065, but the other 18 gained 105,750. There is a clear association here with the fact that the Census of Manufactures in 1947 showed that 67 percent of all manufacturing employment was in the south 36 counties and 52 percent was in the 18 counties that gained population. It is a well known fact that manufacturing employment added to farming greatly increases jobs in the service industries and professions. Other employment comes from fisheries, oil and natural gas production, the tourist trade and shipping; and it is notable that these also are mainly in South Mississippi.

Science, technology, and industrialization have revealed or developed resources and employment opportunities that we did not know of until recently. In this time of labor scarcity and great mobility of labor, some counties may lose population in the present decade. But not inevitably; for, to judge from what many counties have already done, every county has the resources to maintain, if not to increase, its population, with jobs and incomes well up to the American standard. The greatest of these resources are the people; and it is most important to make efficient use of the workers by their better occupational distribution.

#### SOME IMPLICATIONS OF POPULATION CHANGES TO AGRICULTURAL ECONOMISTS

by

W. E. Christian, Jr.  
Department of Agricultural Economics

Population changes are important to Agricultural Economists from two standpoints: First, the effect these changes will have upon the demand for farm products and second, the effect of these changes upon the production pattern within agriculture.

The population changes which are most important from the standpoint of available markets for agricultural products can also be divided into the changes in total population and the changes in the distribution of the population both geographically and occupationally. Generally speaking, increases in the urban population, whether a result of increase in total population or a shift in the distribution between rural and urban population, has a much greater effect on the market demand for agricultural products than does an increase in the rural population.

Most students of the economic problems of the Southern agriculture have conceded that generally there was "too much" labor in agriculture relative to the other factors of production. It has been the assumption of many that if labor could be moved out of agriculture and into non-agricultural employment, this would increase the efficiency of agricultural workers and at the same time increase the market demand for agricultural products, both elements contributing to higher agricultural incomes. This certainly seems to at least have been the philosophy of such programs as the BAWI program. There are some evidences that higher agricultural incomes in an area do not necessarily follow from an increase in the non-farm employment of the area.

Some work of Dr. Dorothy Dickins has indicated that as people shift from farm employment to non-farm employment the population of the farm group does not always change the combination of factors of production so as to increase the efficiency of farm labor in any substantial degree. There is an intense interest in this field of economic study in the South at present. Many economists are vitally interested

is an explanation of why some areas can take advantage of non-farm employment opportunities and make substantial gain in economic progress within agriculture while other areas which have similar opportunities seem never to take advantage of them. Several hypotheses have been advanced in explanation of these conditions, none of which have been adequately tested. The explanation probably lies partly in the ability of the people left on the farm to adopt technological innovations, partly in the degree to which the inflow of capital into agriculture is stimulated by the industrial development, partly in the development of leadership in the area at the right time and in the right direction, and partly in the development of the marketing structure in the area.

I would like to elaborate very briefly on the hypothesis that economic progress within agriculture is affected by the marketing structure. Even though a decrease in relative proportion of rural to urban population may mean an increased market demand for agricultural products, it is far from certain as to the effects on the market demand for locally produced agricultural products. The Agricultural Economics Department and the Home Economics Department have a proposed project for next year which would deal with this question. Some of the work already done in both departments indicates that increase in the non-farm employment does not necessarily mean increased markets for local agricultural products. We have found some evidence of this situation in the marketing of eggs in particular. It is our hypothesis in this proposed study that in some cases as industrialization takes place the increased demand for farm products, particularly feed products, is supplied from outside the area. The marketing structure develops in such a way that it encourages the handling of these products through certain channels - namely: the retailer purchasing from wholesaler who purchases from large assemblers in high commercial areas. Therefore, it becomes difficult for local producers producing in small quantities to break into the marketing channels. Unless some steps are taken to concentrate production among producers so as to make it possible to assemble fairly large volumes of products at one point, the local producer may never be able to take advantage of the increase in demand resulting from industrialization. These are only some of the highlight areas where population trends have very important implications for Agricultural Economists. Many others could be enumerated.

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#### THE ENGINEER'S VIEWPOINT

(Continued from Page 6)

It may be impossible to accomplish the above because of time, for to practice reasoning would require presentation and defense by individual students. The formal lecture method cannot serve because of student refusal to participate other than passively.

That something vital is missing in our educational program is indicated by a letter written by a college senior to the Commercial Appeal in which he accuses college graduates, Ph.D's and generals of aspiring to rule rather than to lead.

A conversation overheard between two students is also indicative. The first asked, "What are you getting out of Dr. A's course?" The materialistic answer was, "A 'B'."

## *The Christian Interpretation of History*

by  
 Fred W. Neal  
 Professor of Philosophy and Religion  
 Mississippi State College

Men today are looking for meaning in the historical process as possibly they have never done before. The awareness has come with sudden swiftness that the prophets of our era may be right—that we are experiencing the decay of Western Culture; that with the forces of power at our disposal we may experience the destruction of civilization itself. "We do not have the jitters we had a few years ago when the awesome fact of atomic power first burst upon a world totally unprepared to meet it and torn apart in ideological struggle. But we do have the deadening realization that we are in a severe crisis. Men search for historical meaning in times of crisis.

Men who had put their trust in intellectual and scientific progress based on the rational powers of man were shocked to find the most intellectual and scientific nation in the world start a program of ruthless world conquest in behalf of Kultur. We fought to save the world for democracy. Men still holding to their security in the "common decencies" of mankind could not at first take the perversion of truth and morals under Hitler seriously. Even a communist writer could state in 1941 "To imagine for a moment the possibility of Hitler's victory meant to forgo all reason; if it were to happen, then there would be no truth, logic, nor light in the development of human society; only chaos, darkness and lunacy."<sup>1</sup> We fought to preserve our freedoms. We face the same perversion of truth and morals in the current world struggle. Yet the securities of universal truth and morality and rationality were a birthright from our fathers long since sold for the relativism, secularism and materialism of our own modes of thinking. We live in one world militarily speaking, for the brute effects of power conflict touch us all; but strong forces for world unity are not available to us and we find ourselves divided into separate worlds having discordant ideas, purposes, values.

To search for historical meaning thus demands not the further delineation of the histories of men in their varying units, but universal history—a history of mankind. Paul Tillich states the problem succinctly.<sup>2</sup> "It is hard to speak of the history while most historical processes remained separated and largely independent of each other. It is just in our period that mankind as such begins to be the subject of history...(and then) only in military and diplomatic terms. Up to now history has been carried by groups of nations, continental or cultural units separated from others. And even today, when mankind has become the subject of history, this happens through world wars and leads to a split which separates the masses of both groups radically from each other."

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<sup>1</sup> Andersen, B. I., Rediscovering the Bible, Association Press, New York (1951), quoting from Martin Wright in The Ecumenical Review, Vol. I (1948), p. 37.

<sup>2</sup> Tillich, Paul, "Victory in Defeat," Interpretation, Vol. VI, No. 1., (1952), p. 20. Transposition of a later sentence into the midst of the quotation for sake of clarity.

Tillich states further:

The present situation of Christianity and the world makes a Christian interpretation of history imperative. Since the first half of the nineteenth century and definitively in the twentieth, conditions have radically changed. The transcendent unity of church and world in the Middle Ages, the rational unity of modern society in the period of the Enlightenment, no longer exist. Man's historical existence is threatened, its rational unity is split, its transcendent unity is gone. The question of history can no longer be avoided by philosophy and theology. It has become a central human concern, whether it is expressed in secular or religious terms."<sup>3</sup>

Biblical Christian faith is uniquely able to give such a structure of universal history, both as a source of the historical perspective itself, and from the significant depth of its understanding of the nature and destiny of man.

Strictly speaking there is no Christian philosophy or philosophy of history. Christian faith does not start with self-evident truths, or abstractions from human experience to arrive at universal principles of the widest generality. Christian faith declares that human history has meaning, because this meaning has been revealed (disclosed) in a series of concrete events in time culminating in one unique event--the life, death, resurrection of Jesus Christ. "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." (Hebrews 1:1) For Christian faith, Jesus Christ is the central event of history--the pivotal point from which all other historical events derive their meaning and which divides all historical time into B.C. and A.D. Jesus Christ is declared the clue to history--not only to Hebrew history which is anticipatory to the central event, but to all subsequent history through the Church--the unique community which as bearer of the meaning is the active participant in the movement of history to its purposed end. Jesus Christ is also the clue to all histories of all peoples, and to world history. As Tillich states it in relation to the Christian mission enterprise,<sup>4</sup>

In the midst of Christendom and everywhere outside it there are groups which never have experienced the 'center of history,' for whom this point is still in the future. It is the function of Christian missions to overcome this situation and to bring all mankind into contact with the center of history. Therefore, missions presuppose and spread a Christian interpretation of history. In the missionary enterprise, interior and exterior, the historical consciousness of Christianity finds a practical expression. Missions are dependent on a Christian interpretation of history and conversely. Missions transform the period of preparation into a period of reception.

If, strictly speaking, there is no Christian philosophy of history, Biblical faith (as a main strand in the formation of Western culture) has been largely

<sup>3</sup> Tillich, *op. cit.*, p. 18.

<sup>4</sup> *Ibid.*, p. 25.

responsible for the historical thinking of Western man. One of the distinguishing marks of Western culture from all other cultures is its historical mode of thought. It is not necessary to labor the anti-historical consciousness of oriental cultures where the world of time and space is illusion, devoid of ultimate meaning. Nor is it necessary to do more than note and illustrate the anti-historical character of Greece-Roman cyclical theories of history in contrast to the Christian linear conception of history. These have been delineated often.

Paul Tillich offers a constructive typology of historical interpretation by placing the theories into two types: The non-historical type in which history is interpreted through nature predominantly by the category of space; the historical type in which history is interpreted through itself predominantly by the category of time.<sup>5</sup> These two types are intermixed, but the difference in structure is evident. In nature, time is repetitious. It goes through endless cycles. What is paramount is not movement and direction and purpose, but structures, classes, types. There is no expectation of a future. This special type of history is illustrated by histories which revolve around the family, clan, racial, and geographical orbits—the histories of blood and soil. James Nichols illustrates this as follows,

There is no historical development of the family the biological unit. There are the changes of birth, marriage, death, of friends and enemies. But only the actors change, the pattern of relations with some slight qualification, remains the same.<sup>6</sup>

The simplest illustration of the difference between spacial and historical time is the difference between watching a clock and watching a movie. Time on the face of a clock is a movement of endless cycles as the hands travel through space back to their starting point — a slow, tedious, possibly meaningless thing. Time in a good movie is a fast and thrilling adventure as we move from beginning to end.<sup>7</sup>

Greek historiography had no expectation of a future.

Thucydides wrote his little study of the Peloponnesian war as a manual for future statesman, for the future "must resemble if it does not reflect it." Just so Marcus Aurelius frequently noted in his diary the reflection that history is like a theatrical performance in which the company is suffering continual replacement, but the play is always the same. Any man of forty who has kept his eyes open has learned all there is to learn of history or the future.<sup>8</sup>

Augustine, as the first great Christian interpreter of history saw the distinct opposition of Christian to Greek cyclical theories of history. History to Augustine was a linear process of past, present, and future, of unique human events

<sup>5</sup> Tillich, P., "Historical and Nonhistorical Interpretations of History, a comparison," The Protestant Era, Chicago (1948), Chap. II.

<sup>6</sup> Nichols, James Hastings, "Church History and Secular History," in Church History, Vol. XIII, No. II, Part 1 (1944), p. 88.

<sup>7</sup> An illustration used with effect by Anderson, B. I., op. cit., p. 171.

<sup>8</sup> Nichols, James Hastings, op. cit., p. 92.

leading to an ultimate destiny. The scientific, rational spirit of Western man is the gift of the Greeks. But the dynamic of Western culture has been its historical consciousness, its sense of destiny—a gift of Biblical Faith.

Not only was the Biblical historical consciousness inherited by Western historical mementos, but often the formal structure and sometimes material content as well. Nichols vividly illustrates the point in relation to the thought of Macaulay, Treitschke, Michelet, and Ranke.<sup>9</sup> Carl Becker has pointed out the striking resemblance to Christian themes of the ideas of the Enlightenment philosophers in his book, The Heavenly City of the Eighteenth Century Philosophers. So striking is the resemblance in Communist thought that the Communist theory of history has often been called a Christian heresy.<sup>10</sup>

No one needs to labor in these days the Judaeo-Christian pattern of the Marxist view of history with its primitive Eden, its fall into exploitation and class strife, its wanderings in the wilderness led by the irresistible "dialectic" until rescued by its messianic proletariat to the new Jerusalem of restored humanity. The fighting philosophies of the modern secular and pagan states are all profoundly indebted to church history, not merely in their formal structure but in the content of their social ideals, indebted unmistakably in various degrees and fashions to the liberty, brotherhood, and humanity of the Christian man and church.<sup>11</sup>

It is probably true that any linear conception of history, to have a sense of history at all, must have a beginning and an end, and some center of meaning, a historical community in which the values of its historical destiny are communicated, shared and fought for.<sup>12</sup> The Biblical faith is intimately connected with the fact of historical consciousness itself.

No distinction has as yet been made between a Christian interpretation of history and an interpretation of history based on Biblical faith. Now a distinction is necessary. There is not one Christian interpretation of history but many. How shall we judge the ecclesiastically oriented theology of history of an Augustine,<sup>13</sup> Orosius,<sup>14</sup> or Otto of Freising<sup>15</sup> as ever against the sectarian

<sup>9</sup>

Ibid.

<sup>10</sup>

See Bennet, John C., Christianity and Communism, New York. (1951) p. 47.

<sup>11</sup>

Nichols, J. H., op. cit., p. 97.

<sup>12</sup>

"The exit from Egypt was the center of the Jewish history; the establishment of the Republic was the center of the Roman history; the Revolutionary War was the center of the American history. In the same way, but in a more universal perspective, the rise of the bourgeoisie and its rational principles was the center of history for a democratic interpretation of history, and the rise of the proletariat and its egalitarian principles was the center of history for a socialist interpretation of history." Tillich, op. cit., p. 21.

<sup>13</sup>

The City of God.

<sup>14</sup>

Seven Books of History against the Pagans.

<sup>15</sup>

The Two Cities.

interpretation of say Joachim of Fiore?<sup>16</sup> Or how shall we judge modern interpretations of history of the optimistic progress thinkers of the liberal school such as Shirley Jackson Case<sup>17</sup> or Shailer Matthews,<sup>18</sup> or the empirically oriented interpretation of Henry Nelson Wieman,<sup>19</sup> as ever against the interpretations of Reinhold Niebuhr<sup>20</sup> or of Paul Tillich?<sup>21</sup> How shall we deal with the Christian existentialist who has no conception of continuous process but only the decisive moment, or the mystic who leaves the world to seek for the mystic union with the divine, or these evangelical Protestants who look only for the salvation of individual souls with a calm disregard for the world. All to a greater or lesser degree speak within a Christian frame of faith. How shall we choose one which is normative?

H. Richard Niebuhr in Christ and Culture points out five distinct points of view of the relation of Christian faith to the historical process from the world-denying group which see Christ in opposition to culture to the group which declares the fundamental agreement of Christ with the culture.<sup>22</sup> Tillich points to a divergence in Christian historical perspective between the conservative, ecclesiastical form represented by Augustine and the revolutionary sectarian form represented by Joachim of Fiore.

Whenever a prophetic understanding of the meaning of the Christian message became theologically formulated, the church leaders disavowed it. They were afraid that the emphasis on the future which is essential to a prophetic interpretation of history would undermine the emphasis on the present hierarchical system which, as they assumed, represents the last stage, the end of history. The third stage, the last empire, the 1000 years, the reign of Christ, has already come upon us, declares Augustine against all millenarian movement. Christ reigns through the hierarchy and its sacramental graces. Nothing essentially new beyond this situation can be expected. Therefore it was the sectarian movements which, in their protests against the hierarchical church, represented the prophetic spirit and developed a dynamic interpretation of history.<sup>23</sup>

From this point of view history has already reached its last period. Nothing really new can be expected before the end of history and nature... There is no historical goal before us from which the critique could be launched. The expectation of history. A nonhistorical element has penetrated into the Christian interpretation of history

<sup>16</sup> The Eternal Gospel.

<sup>17</sup> The Christian Philosophy of History.

<sup>18</sup> The Spiritual Interpretation of History.

<sup>19</sup> The Directive in History.

<sup>20</sup> Faith in History.

<sup>21</sup> Interpretation of History.

<sup>22</sup> The five theories of the relationship of Christ to culture in Christian thought, noted by Richard Niebuhr with an example of each are: 1. Christ against culture--Primitive Christians Tolstoyans; 2. The Christ of culture--Gnostics, Ritschl, Harnack, Gervie, Case, MacIntyre; 3. Christ above culture, the synthesis of Christ and culture--Thomas Aquinas; 4. Christ and culture in paradox--Paul, Luther; 5. Christ the transformer of culture--Augustine, F. J. Maurice.

<sup>23</sup> Tillich, P. op. cit., p. 18

through the elimination of chiliasm. This element was strong enough to devalue historical activity and the struggle for social justice and to separate the individual destiny from that of the world.<sup>24</sup>

This is probably sufficient to show the multifarious nature of Christian interpretations of history.

To make a choice between such Christian perspectives and declare it normative, or to construct some new interpretation, is to make a personal confession of faith. There is no objective standpoint from which a man can interpret history. Involvement and participation in the process is necessary to the interpretation of history. "We must decide where we will take our stand, and our decision must be made in faith."<sup>25</sup>

On the other hand, there is something normative about the Biblical record for a Christian interpretation of history. Christians affirm that the ultimate meaning of history has been made manifest in history and is recorded in the Book. All Christian interpretations of history must perforce start from there. No matter what weight is given to the traditions in the church, they cannot deliberately contradict the meaning of scripture. No matter how many variant or even perverse interpretations there may be of the Biblical Record itself, the Record has an objective character of concrete events happening in a concrete place and at a concrete time which cannot be avoided. To this objective fact all Christian historical interpretations must defer. Thus it is to the Biblical record that we must turn as the indispensable source from which a Christian interpretation of history must emerge. Then we must turn to the understanding of the Church--the community which interprets the Biblical meaning to the world and which is chief participant in the process of history itself.

One more qualification. There is no doubt that there are varying interpretations of history in the Biblical record itself. The most obvious case in illustration would be Ecclesiastes 1:1-11; 9:26, where the Greek cyclical type of historical thinking is paramount. "The thing that hath been, it is that which shall be; and that which is done, that which shall be also expressed in the early racial, geographical, tribal, nationalistic conceptions of the Hebrews. The New Testament is so expectant of the end of the world that it cannot concern itself with the objective, empirical world. Yet, the unity of the entire Biblical record is its Heilsgeschichte--or sacred history. It is the Bible written from the viewpoint of Hebrew propheticism. From the great prophetic creation story in Genesis to the vision of the heavenly Jerusalem in the Apocalypse of John, history is of one piece--the story of God's sovereign action and man's free response.

The Old Testament begins with the magnificent and resounding phrases of the priestly account of creation, and in the second chapter with the independent and earlier prophetic account of creation: both profound statements of the meaning and mystery of natural and human origins. But the Hebrew understanding of life did not start there. It started in the stream of their historical experience. The Hebrews were a peculiarly historically-conscious people. Their conception of the nature of man and history and nature came from the particular events of their own history, for in these the sovereign God had spoken and acted decisively.

More particularly, the deliverance of the Hebrews from bondage in Egypt and their choice as a nation of special destiny was the starting point of their thinking. This was the center of their history. "I am the Lord Thy God who brought

<sup>24</sup> Idem; The Protestant Era, p. 23.

<sup>25</sup> Andersen, B. I., op. cit. p. 37.

you up out of the land of Egypt," related to an event which they could never forget, for it was the clue to their existence. It signified for the Hebrews what the cross signifies for Christians. From that focal point they reached back to the question of origins and forward to the question of ultimate destiny. The Word of God which came to the prophets was the same Word which illumined and gave meaning to the epics of oral tradition which had been handed down to them of their creation. The Word of God which came to the prophets was the Word which pointed to the ultimate deliverance of God's chosen people, and the complete transformation of nature and history in God's coming Kingdom.<sup>26</sup>

The eternal law which the Greeks saw embodied in the regular movement of the visible heavens was manifested to the Jews in the vicissitudes of their history. God called Abraham from Ur; he brought up Israel out of Egypt; he gave the law at Sinai; he raised up David to be King; he punished his people by the red of Assyria and Babylon; he redeemed them by the hand of Cyrus the Persian. And, most amazing, the strength of this faith in a divine moral purpose in history rose to a climax just when all empirical evidence was against it. When the Assyrian world power conquered the Near East, the prophets saw in the material ruin of Israel not a proof of the powerlessness of Jahweh but an indirect manifestation of his universal power... The very calamities of their national history strengthened and enlarged the prophetic faith in the sovereignty of the divine purpose; For He who sets empires in motion for judgment could use them for deliverance as well.<sup>27</sup>

The sovereignty of God furnished the framework of the Biblical interpretation of history.<sup>28</sup> There was one universe, one mankind, one history, one sovereign God. Wars, exile, bondage and the complex events of human existence were no haphazard events. Behind them was a mighty purpose at work, the purpose of the sovereign God "who stretched out the heavens like a tent" and before whom the "nations are like a drop from a bucket." Here was confronted the inescapable limitation to the pretensions of men and nations.

For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways and my thoughts than your thoughts. (Isaiah 55: 8-9)

But the mystery of God's sovereignty was not only made manifest in his judgment on men and nations, but by his grace. God had freely chosen his people Israel as a bearer of his revelation to mankind, and entered into covenant relations with them.<sup>29</sup> The history of Israel was interpreted as a history of the breaking and

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"The progress of Hebrew thinking proceeds from the grace of God as seen in history to the activity of God in nature. In this respect it stands as an interesting contrast to the development of Greek thought from the natural to the spiritual. Muilenburg, James, "The Faith of Ancient Israel" in The Vitality of the Christian Tradition, New York, (1945) p. 6.

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Lewith, Karl, Meaning in History, Chicago (1949), p. 195.

28

See Niebuhr, Reinhold, Faith and History, New York (1949) p. 120 ff.

29

Deuteronomy 7:6-11.

renewal of covenants. The covenant was one of clearly specified relations of God to men, men to God and men to men. Thus was established the religious and moral community which participated in the meaning and action of God in history. The covenant relationship did not guarantee special privilege, but required rather special responsibility. God punished and might even destroy his chosen but rebellious people.<sup>30</sup> In the suffering of the righteous remnant who remained faithful to the covenant were the tragedies of Israel lifted to their highest meaning—that of vicarious suffering. "For our welfare was he chastized." "The Lord made to fall upon him the guilt of us all." (Isaiah 53) "I have kept you and have made you a pledge to the people, a light to the nations in opening blind eyes, in bringing prisoners out of the dungeons." (Isaiah 42: 6-7)

From the meaning of history as seen in concrete revelatory events came the ultimate meaning of nature. This meaning was disclosed in the interpretation of creation in Genesis and developed in the Old Testament, particularly Psalm 104 and in Isaiah. If the course of history was not self-explanatory but the bearer within it of transcendent meaning through faith, neither was the world of nature self-explanatory but the consequence of the creative action of God. Christian theology was to specify this clearly at a later time with its doctrine of creation out of nothing. Even the realm of nature expressed the sovereignty of God.

As a creation of God the realm of nature was good and not the source of evil. The evil structures of human history could not be blamed upon natural process. Niebuhr points out that neither Hebrew nor Christian faith concerns itself to any extent with natural evil.

The incoherencies and confusions, usually defined as "natural evil" are not the chief concern of Christian faith. Natural evil represents the failure of nature's process to conform perfectly to human ends. It is the consequence of man's ambiguous position in nature. As a creature of nature he is subject to necessities and contingencies which may be completely irrelevant to the wider purposes, interests, and ambitions which he conceives and elaborates as creative spirit.<sup>31</sup>

The Hebrews accepted the fact of evil and man's responsibility for it boldly and realistically. Evil, both in individual and social form was the result of the abuse of man's freedom—a corruption at the very point of man's greatness, and the point of his creative transcendence over nature. Niebuhr analyzes it deeply and profoundly. Evil is sin, rebellion against God, the attempt in pride to set up a center of loyalty other than God.

Thus the same freedom which gives human life a creative power not possessed by the other creatures, also endows it with destructive possibilities not known in nature. The two-fold possibility of creativity and destruction in human freedom accounts for the growth of both good and evil through the extension of human powers.<sup>32</sup>

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<sup>30</sup> Micah 3:9-12; Amos 2:6 ff; 6:1-14, Isaiah, *passim*.

<sup>31</sup> Niebuhr, R., *op. cit.*, p. 120. See also his Gifford Lectures.

<sup>32</sup> Ibid., p. 123.

The universal historical perspective of Hebrew (and Biblical) faith stood therefore over every limited historical perspective—even that of the Jews themselves—whether of nation, race, class. For these were seen as rebellions against the divine sovereignty, an idolatrous loyalty, and deemed to divine judgment.

The Hebrew historical perspective also looked forward to a Messianic age to be ushered in by divine action, where final judgment would be pronounced and in which the purposes of God would be fulfilled. "Nations shall not lift up sword against nations; neither shall they learn war any more." It was the messianic expectation, growing in intensity as the national hopes of the Jews were increasingly frustrated, which gave Hebrew historical thought its peculiar dynamic. Its mode of thought was forward—a thrust to the future. And the twin consequences of judgment and of fulfillment in the Messianic age gave the future its particular note of anticipation and responsibility.

Christian faith, emerging out of the matrix of Old Testament faith, saw the fulfillment of the Old Testament messianic hope and a new center of history in Jesus Christ. The same themes of creation, judgment and redemption were manifested with clarity and finality in this unique revelatory event. Jesus Christ had revealed and expressed the very nature of the sovereign God as agape—sacrificial redemptive love. With the unique event (Jesus Christ) came the creation of a "New Israel", the new community of faith in which the meaning of the central event and the redemptive action of God in history was made manifest.

With this event had come the consummation and fulfillment of history. God himself had taken the initiative and in his sovereignty had overcome the rebellion of man's pride by the cross. "God was in Christ reconciling the world unto himself." Whether the Christian doctrine of atonement is interpreted in classical form—victory over sin and death; forensic form—the vindication of divine righteousness; or moral influence form—the persuasive power of God's love, the event was decisive. The suffering of the cross was a symbol of victory. Niebuhr (quoting Paul) states the issue thus.

Whatever may happen in subsequent ages, nothing can occur which will shake the faith of a true believer in God's sovereignty over all history. He is persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord.<sup>33</sup>

Or as Dan Williams expresses it in a more modern form,

We know that we live as sinners in social structures and spiritual climates which corrupt our souls, and which plunge us toward horrible catastrophe. But we know also that these powers have not the last

word. They can be broken. They have been exposed through the revelation culminating in Jesus Christ.<sup>34</sup>

But the decisive battles of a war are not always the last ones. The issue of victory or defeat may be settled before the end of the conflict, but the battle continues. New Testament faith is seen in the context of a vivid eschatological hope. It looks to an ultimate transformation and fulfillment of history<sup>35</sup> in the Kingdom of God.

The Kingdom of God has a dual meaning for the interpretation of history. Dan Williams says,

Ged's Kingdom is always present in history for it is His assertion of His love with power. It has come among us in Jesus Christ, whose reign is God's reign. But the Kingdom of God is also a symbol for the fulfillment of love in all things. That....is an eschatological concept. It symbolizes an ultimate victory we can know only as promise and share only in hope.<sup>36</sup>

Tillich states the same divergence.

"The symbol 'Kingdom of God' has both dynamic and static elements. It works and struggles in history and it is the eternal fulfillment beyond history. In colorful images the Bible describes the battles between the demonic kingdom and the kingdom of God. Although the final victory of the divine kingdom is guaranteed, the battle is serious and those who participate in it are by no means certain about the outcome. They experience continuous defeats and need the prophetic and apostolic word of assurance and promise....The Kingdom of God is fighting in history and victorious above history. It is both immanent and transcendent. In its historical appearance it is always ambiguous searing between defeat and victory; its ultimate victory is hidden under its ambiguity, an object of courage and hope, but not of evidence. And this will be so as long as history lasts."<sup>37</sup>

Thus in the Christian interpretation of history, the perplexities and conflicts of the historical process are not overcome in history. It offers no facile solution to the meaning of life, nor escape from the crucial decisions or tragedies of human existence. But it does offer the modern world a supreme context for its answer to historical meaning, for ultimate meaning is believed to have been expressed in the historical process itself, and it points to a "divine activity which drives everything towards its possible fulfillment in spite of continuous defeats."<sup>38</sup>

A definitive Christian interpretation of history comparable to that of Augustine, which ruled the mind of man for a thousand years and still informs the intellectual scene, has not yet been formed. One is drastically needed to grasp and to unify men's minds and to inspire their common loyalty. The elder inter-

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<sup>34</sup> Williams, Daniel Day, Ged's Grace and Man's Hope, New York (1949), p. 131.

<sup>35</sup> Tillich, P., op. cit., p. 23

<sup>36</sup> Williams, D., op. cit.,

<sup>37</sup> Tillich, P., op. cit., p. 24.

<sup>38</sup> Tillich, op. cit., p., 26.

pretations have lost their immediate relevance, and the most recent wide-spread pattern of Christian historical thought--the liberal progress type of thinking--has been too facile a solution to the human situation to cope with the dynamics of modern society, with its ideological conflict of faiths.

One may be emerging in the increasing contemporary concern for historical meaning. The signs are good. It was first apparent in the Biblical theologians of the continent who with all the results of Biblical criticism at hand began to see and point out the unity of the Biblical prophetic perspective. Then appeared the increasing number of Christian interpretations of history published in recent times. In the dialectic between the variant schools of thought--the unrepentant liberals, neo-orthodox and neo-naturalistic, to mention three of the most constructive--increasing understanding has already emerged.

If the Christian interpretation of history for our day is to combat effectively the competing idolatrous interpretations of history today, certain facets of Biblical faith must be emphasized. The interpretation must arise from history and relate relevantly to the historical process.

1. An individualistic or static view of history where the only answer to history is to abstract individuals from history will not do. This will only feed the charge of obscurantism levied by the communists and prove weak against the dynamics of communist theory. The Christian is a citizen of two worlds--this one and another, but his orientation to the eternal world gives him a dynamic perspective from which to judge and make his decisions in this world.

2. The revelatory events of history must not be completely discontinuous from history. If God acts in history, he acts in the area of human experience and the action can be specified and clarified. If there was a fullness of time when God's son came, the incarnation cannot be discontinuous with history. Robert Fitch in a stimulating and appreciative criticism of Niebuhr's interpretation of history puts the matter bluntly:

But surely Christianity is the most empirical of all religions. From one point of view, the Hebrew Christian sense and taste for the reality of history and of experience are just what set off this religious tradition from other great religions in the world.<sup>39</sup>

It is a matter of the utmost theological importance whether the Christ is to be understood as appearing on the scene as a sort of deus ex machina, without logical relationship to the ongoing human drama, or whether the Jesus of history emerges as the protagonist out of the matrix of precedent events and continues as a significantly creative force in all that follows.<sup>40</sup>

3. If God is creator and redeemer as well as judge, the operation of his Grace must also be specifiable in human history. This is manifestly a difficult task. It will be readily admitted that the antinomies of history will not be overcome in time. The fulfillment of the Kingdom does not occur in time. But the Word of Biblical faith is not one of judgment alone but one of Grace.

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Fitch, Robert E., "Reinhold Niebuhr as Prophet and Philosopher of History." The Journal of Religion. Vol. XXXII, p. 36

<sup>40</sup>

Ibid., p. 32.

Quoting Fitch again,

We shall insist that a part of the truth of Christianity is the revelation of a positive structure of good in history. If the Christian interpretation of history differs from the secular in stressing the ultimate character of sin, it must also differ from the secular in stressing the ultimate character of the good.<sup>41</sup>

Dan Williams, seeking an alternative to liberal and neo-orthodox interpretations of history, develops this theme brilliantly in God's Grace and Man's Hope. If there is no structure of good at work in history, it is hard to see the reality of the Church.

4. The living community of God—the Church—must not be identified with any of the secular or religious institutions of man. Here lies the power and reality of the prophetic conception of the Church. The means of grace may be corrupted—an insight the Old Testament Prophets testified to with vehemence and clarity.

It is indeed premised that the gates of hell shall not prevail against the church; but the church which has that security cannot be any particular church with all of its historic admixtures of the grace of Christ and the pride of nations and cultures. The secure church is precisely that community of saints, known and unknown, among whom life is constantly transferred because it is always under the divine word.<sup>42</sup>

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<sup>41</sup> Fitch, op. cit., p. 35.

<sup>42</sup> Niebuhr, R., Faith and History, p. 242.

## ACTIVITIES

### *Dr. Williams of Regional Board Inspects Facilities*

Dr. Kenneth R. Williams, the Southern Regional Education Board's consultant for university-agency relations, visited Mississippi State College May 9 and 10. The purpose of Dr. Williams' visit was to secure for the board more information regarding advanced graduate and professional education programs under way at Mississippi State College. He studied those areas of advanced research and education which might be strengthened or developed for regional service during the next few years.

A special conference met in the President's Conference Room at 10:20 a.m., May 9 for the purpose of hearing Dr. Kenneth R. Williams review the interest of the Board in advanced graduate and professional educational programs. In addition to members of the Graduate Council, the following members of the Mississippi State College staff were present: Dr. Harold F. Kaufman, Dr. August Raspet, Dr. Ben M. Wefferd, Dr. T. A. Kelley, Dr. G. K. Parris, Dr. L. C. Behr, Dr. W. B. Andrews, Dr. R. E. Hutchins, Dr. L. N. Wise, Dr. D. R. Reark, Dr. B. F. Barrentine, Dr. R. J. Saville, Professor W. S. Andersen, Professor L. B. Gaither, Mr. D. E. Thompson, Professor H. P. Neal, and Professor F. S. Edwards. Mr. Gaither served as recorder and his account of the proceedings is given here. Dean Drennon presided, outlined the program for Dr. Williams' visit, and then introduced the guest.

Dr. Williams indicated that the purposes of his visit are (1) to familiarize the institution with the Southern Regional Education Board's interest in graduate programs and (2) to become acquainted with areas of excellence in institutional graduate programs which are of regional significance. After he reviewed the contractual program in veterinary science, medicine, social work, and nursing, Dr. Williams traced the background of the Board's interest in improving graduate programs in other areas. He pointed out that several conferences had been held which concluded that the contractual program of the Board was not a feasible means of achieving the new objectives of identifying areas of excellence in institutional graduate programs and of leading support for recognition and more adequate financial backing. It was deemed unwise to step into the accreditation field because numerous regional and professional organizations accredit schools or programs. However, it was felt that institutions which had built up competencies in certain fields should receive encouragement through recognition of their significance for meeting regional needs. Some institutions have facilities to serve far more graduate students than they enroll while graduate students in other states encounter difficulties in obtaining desired training. Regional programs have no values in and of themselves. Their significance is through improving the quality of the institutional programs or by making existing facilities available to more students.

The various conferences have developed the following principles and procedures for developing regional programs; (1) make contracts for services such as now being employed in the areas of veterinary medicine and medicine; (2) identify areas of distinction among several institutions which have complementary facilities that can be pooled to provide a good program, (For example, the Universities of Alabama, Tennessee, and Kentucky sponsor a joint program for training public administrators in cooperation with T. V. A. and state agencies); (3) identify institutions which have several complete programs in the same areas on the baccalaureate level and encourage schools to concentrate on graduate training in special areas of the field based upon the needs of the respective states and the facilities of each institution (For example, several schools may offer undergraduate work in forestry, but they may wish to limit their work on the graduate level to a special field of forestry such as tropical forestry).

Under these principles and procedures each state could then determine the need for duplicating facilities elsewhere or of encouraging their students to go to other states for their training. One of the major problems to be solved is how to make facilities outside the state as readily available to its citizens as they are to citizens of the states which provide direct support to their own facilities. The Southern Regional Education Board has been instrumental in helping institutions solve this problem by bringing together three institutions which offer training in city planning for the purposes of exploring their problems and of reaching common agreements. Twenty-three areas for graduate and professional training have been identified as appropriate fields for cooperative support to meet regional needs.

The Carnegie Foundation has made a grant of \$100,000 to defray the cost of exploratory conferences which are sponsored by the Regional Board.

When institutions agree on the desirability of a regional program in an area and develop a plan, institutional representatives concerned refer the proposed program to their own institutions for study. After a general agreement among the institutions is signed and the Board has approved it, the Board will provide a secretariat, ask the respective legislatures for support of the regional program, and publicize the agreement and the opportunities which the agreement affords. (For example, a bulletin on a regional forestry training program may be produced which will call attention to the contributions of each institution toward a total program.) Consequently, a regional program in a particular area will exist by common recognition or by contractual arrangement.

Only in the area of forestry and paper-pulp technology has exploratory planning work begun. Among other areas in which the need for regional programs have been identified are the following: Nursing, petroleum sciences and engineering, aeronautical sciences and engineering, public administration, textile engineering, ceramic engineering, health affairs, hospital administration, plant and animal science, fish and wildlife, landscape architecture, city planning, marine sciences, and public health. A conference of educational specialists is planned for the late summer to identify needs for training of specialized school personnel such as guidance counselors and teachers of handicapped children.

The Southern Regional Education Board, which is the sponsor of these attempts to develop regional programs in professional and graduate education, is composed of the governors of the fourteen southern states that are affiliated with the Southern Governors Conference and two other representatives from each state. Although the Board has a small staff to execute certain responsibilities delegated to it by the Board, the staff serves primarily as a facility for getting people together in exploratory and planning conferences. Most of the work is actually done by the committees. During the early years of the Board's existence, areas of concentration have been in the sciences and professions. Perhaps, the reasons for the selection of these areas of concentration were that needs in these fields were identified first and legislatures seemed more likely to provide financial support for training programs in these areas.

Dr. Williams also mentioned the exploratory work of the Board in identifying unique facilities in public and private agencies for research such as facilities for studies in high altitude physiology at the School of Aviation Medicine.

Following Dr. Williams' discussion of the development of the Southern Regional Education Board's program, the meeting was opened for discussion. The first topic mentioned was unique facilities for teaching and research. Dean Colmer pointed out that the Regional Seed Processing Laboratory at Mississippi State College is a unique facility and that we offer unusual opportunities for training in seed processing and grassland management. A question was raised relative to the availability of private facilities for graduate training and research. Dr. Andrews mentioned the Southern Research Institute at Birmingham as a private regional facility for research which might be used in graduate training, but Dr. Williams indicated that no study has been made of its facilities. The discussion returned to our own facilities and Dr. Heever mentioned the facilities at Stoneville for study of problems in cotton genetics, breeding, and production.

#### MEETING WITH SOCIAL SCIENCE GROUPS

At four o'clock Friday afternoon, Dr. Williams met with Dr. John K. Betterworth, Dr. Harold Kaufman, Dr. R.J. Saville, Dean Weems, and others to discuss the Social Science Research Center and the Business Research Station.

Dean Weems presented Dr. Williams with copies of typical publications of the Business Research Station, calling particular attention to the Mississippi Business Review, recounted the history and efforts of the Station, and asked Dr. Wefferd to describe briefly a research project "Labor Force Study," concerning the adaptability of Southern labor to industry. Dr. Kelly outlined the method of the study. Dean Weems mentioned the Pre-hospital Administration program in the School of Business as somewhat unique in the area.

Dr. Bettersworth outlined the function of the Social Science Research Center in terms of its (1) clearing house aspect, (2) teacher training, (3) training in public service, and (4) research. Dr. Kaufman pointed up the interdisciplinary character of the endeavor in terms of research, adult education, and graduate study, and underscored the progress made in interinstitutional cooperation already effected in the region with respect to the field of community study.

The following professors described their specialized areas of research and emphasized strengths in them; Dr. Bryan, county government; Dr. Saville, agricultural production; Mr. Christian, agricultural marketing; Dr. Snellgrove, medieval history; Mr. Gaither, resource-use education, Dr. Pedersen, population; Dr. Molenden, political policy; and Mr. Leftin, health and welfare.

Dr. Williams seemed impressed by the possibility of expanding efforts of the Business Research Station cooperatively, perhaps with other institutions; by the Pre-hospital Administration undergraduate program and its possibilities of growing into a graduate program; by the cooperation in the Social Science Research Center on our campus; and by the cooperation between the social science group on this campus with social science people on other campuses.

#### KAUFMAN LEADER IN REGIONAL COMMUNITY PROJECT

A project designed to organize and stimulate community research in the Southeast, has recently been inaugurated under T.V.A. sponsorship, with Dr. Harold Kaufman, Associate Chairman of the Mississippi State College Social Science Research Center, as project leader. Research will focus upon the ways and means of obtaining greater participation at the community level in programs of regional and sub-regional development. The necessity for securing local participation is present in all resource development programs, and the community is the basic unit of organization from which such participation must gain and hold its momentum. Community research in this area has lacked focus and needs organized stimulation. It is believed that possibilities for university research in this field can be explored by a regional conference of professionally interested persons, with provision for advance preparation and organization. It is hoped that research projects developed at this conference could be initiated on a broad regional scale, along lines helpful to TVA in carrying out its regional responsibilities, and would contribute to a better understanding of the social organization of this area.

The work that Dr. Kaufman is doing in connection with this project is the preparation of a preliminary statement which will include hypotheses and theories relating to community research, a survey of community research completed or in process in the Southeast, and an indication of the kinds of additional research needed. In preparing this statement he will obtain contributions from sociologists connected with twelve institutions in the Southeast. On the basis of this statement he will prepare an agenda for a regional conference, invite participants, and make advance arrangements for specific contributions of these participants to the conference discussions. This conference will be held in Atlanta, June 25-27. Following the conference, he will prepare a summary statement of results, including recommendations for carrying out findings of this conference.

#### GARNER AWARDS MADE

Leslie Prichard of Starkville and Billy Mac Cash of Fairfield, Alabama, have been awarded the James W. Garner Memorial Scholarships for next year. These scholarships are worth \$300 each, and will be paid to the winners in equal installments at the beginning of the fall and the spring semester of the 1952-53 term.

Mr. Prichard will be a senior in the School of Business and Industry next year. He has a straight-A average in the eight history and government courses that he has taken. Mr. Cash will be a senior in the School of Education next year. He has an average of 2.4 in his social science studies, and an average of over 2.0 in all his courses. He is treasurer-elect of the Student Association. He is also president of the School of Education, president of Phi Alpha Theta, past vice-president of the Colonels Club, member of Scabbard and Blade, vice-president of Kappa Sigma, and a participant in varsity athletics.

These two awards are made possible each year to outstanding students of

political science and history by Mrs. J.W. Garner of Jackson in memory of her distinguished husband, the late Dr. J. W. Garner of the University of Illinois. Dr. Garner's brother, Professor Emeritus A. W. Garner, taught history at Mississippi State for many years before his retirement in 1948. The brothers were both graduated from Mississippi State College. Previous winners of the scholarship are William Hal Robbins of Meridian, Charles E. Boyette of Houston, John E. Rebersen of Perkinston, and Thomas Garland Knott of New Albany.

#### HONORARY FRATERNITIES INITIATE

Alpha Tau Alpha honorary agricultural education fraternity, announces the initiation of nine students at Mississippi State College, as follows: Thomas H. Edwards, Water Valley; William G. Wise, Caledonia; Weedie P. Williams, Jr., Lucedale; Clinton L. Williams, Bethany; Johnnie Sarter, Jr., Hamilton; Bobby Earl McKee, Portland, Ark.; Ray M. McGee, Vernon, Ala.; Harold L. McDonald, Winfield, Ala.; and Bill Hightower, Eupora.

Phi Alpha Theta, honorary history fraternity, announces the initiation of six students at Mississippi State College, as follows: Billy Pounds, Booneville; James Phillips, Houston; Travis Weatherly, Hickory Flat; Bonnie Owings, Fulton; Charles Boyette, Houston; and Leslie Prichard, Starkville.

#### HEALTH AND WELFARE CONFERENCE

Milton E. Kessack, director of Public Health Education, Training Center, New Orleans, Louisiana, addressed a group of State Health and Welfare workers meeting at Mississippi State College on May 1. He talked on "The Organization of the Louisiana Health and Welfare Council." The purpose of this meeting was to evaluate the cooperative working relationships of all state social, health, and welfare agencies and organizations. These groups are interested in how their services can be more effectively used by individual families and communities.

A panel discussion was led by Dr. D. V. Galloway, director of Maternal and Child Health Division, Mississippi State Board of Health, on "Is a State Health and Welfare Council Feasible in Mississippi?" Panel participants included: Miss May Crosswell, State Home Demonstration agent; M. S. Shaw, associate director, Extension Service; Miss Katherine Grace, Community Services, State Department of Welfare, Jackson; Miss Cassie B. Smith, associate director of Health Education, Mississippi State Board of Health, Jackson; and Dr. Harold Kaufman, Extension rural sociologist, State College.

The morning session was held in the Library auditorium. The afternoon was given to small group discussions with recommendations being made on the advisability, functions, and community approach of such a State Council composed of all social agencies. Participants in the afternoon discussions, in addition to those named above, were Professor Lee B. Gaither, Mrs. Bertha Grant, Dr. Otis T. Osgead, Dr. Gordon Bryan, Miss Mary Walker Maher, Professor Derris Rivers, Dr. Tom Kelly, Mrs. Annette S. Bantwell, and Ed Stanley.

#### SNOWDEN REVISES TEXTBOOK

Dr. Obed L. Snowden, associate professor of agriculture education, recently revised a standard textbook, Practical Methods in Teaching Farm Mechanics. This 670-page textbook was written some years ago by the late Glenn C. Cook of Michigan State College and by Clyde Walker, formerly head of the agricultural engineering department of the Oregon State College of Agriculture. Mr. Walker is now abroad. Dr. Snowden was requested to revise the textbook by the publisher, the Interstate Printing Company of Danville, Illinois.

#### BROOKS HEADS EDUCATION GROUP

B. P. Brooks, dean of the School of Education, will serve as chairman of a committee at the Kalamazoo, Michigan, conference of the National Commission on Teacher Education and Professional Standards June 25-28. This committee will study the identification and interpretation of the distinctive characteristics of teacher education courses. After the Kalamazoo conference, Dean Brooks will attend the convention of the National Education Association in Detroit, Michigan, the following week.